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## BRIEF NOTES

### *A Loanword in Egyptian*

In Pap. Anast. IV, the text, which deals with the sufferings of the army-officer, contains a word, which seems not yet to have been recognized as a loanword. We read (see Möller, *Hierat. Lesestücke*, Heft 2, p. 41, line 2) :



Brugsch, *Wörterbuch*, translates 'er wird, als Knabe, herbeigeführt, um in die Caserne gesteckt zu werden.' That is, *takapu* = 'Kaserne, Soldaten-Hütte.' This is simply a guess from the context.

*Takapu* is a loanword from Assyrian *zaqapu* 'to erect, put up,' Hebrew שָׁׁמַר 'lift up, comfort.' In Assyrian *zaqapu* means also 'to plant'; *kíru zaqpu*, 'hortus'; *zéru zaqpu*, 'a planted field.' *Takapu* in Egyptian came to mean 'educational institution, Pflanzschule, seminarium.' The root שָׁׁמַר is also contained in the word



(Anast. IV).

Brugsch *WB*. 'Schule, in welcher die Pferde dressiert werden, Reitschule. Coptisch ΛΝΖΗΒ, ΜΛΝΖΗΒΕ, ΛΝΖΗΒ, ΛΝΖΗΒΕ schola.'

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### *The Hebrew word for 'to sew'*

The following remark about the etymology of the Hebrew word שָׁׁמַר 'to sew' was suggested to me when I noticed an interesting ἀπαξ λεγόμενον in Egyptian. In W. Spiegelberg, *Hieratic Ostraca and Papyri found by J. E. Quibell in the Ramesseum*, 1895-6, pl. XVII, No. 132, a small hieratic text is published, a note scribbled on a piece of limestone. It reads: 'Let there be made ten *ma-qi-pu-(i)ra-ti* with their ten '-*gana(?)-i(?)-ti*.' On the reading of the latter extremely uncer-

tain word see below. The first of these two words, which by their vocalized spelling betray themselves as loanwords from the Old-Canaanitish tongue, invites, however, an easy etymology, especially on account of its determinative 'copper, metal,' namely from Hebrew **תְּפִיר**, 'to sew.' It seems, therefore, that we have here a word *\*matpart*, or *\*metport*, in Biblical Hebrew, i. e. *\*מַתְפֵּרָה* or more probably *מַתְפֵּרָה* 'sewing instrument, needle.' If some object of leather belonged to each of these needles, we might guess that this object was a small leather case and that the needles were of larger size, perhaps for leather work, like shoemaker's punchers. So the etymology proposed has at least great probability, and we may ascribe to the Old-Canaanitish language the word *matpart* for the time soon after 1300 B. C. This observation leads to a more important question, namely how the root **תְּפִיר**, occurring only in Hebrew, is to be connected with other Semitic roots. The above example shows that the Canaanites possessed the singular word in its later form by about 1300 B. C. The Coptic *tor(e)p* 'to sew,' however, leads us in the right direction. This form is decidedly older than the later Hebrew form, although the latter already appears in the fragment discussed above. It is evidently accidental that *trp* has not yet been found in hieroglyphic form. Being clearly the earlier form of the word it must have penetrated into Egyptian a couple of centuries before the nominal formation *matport*. In the other Semitic languages 'to sew, to mend' is **רְפָא** (Arabic and Ethiopic); in the North Semitic languages (Hebrew, Phoenician, Syrian, Assyrian) this root has assumed the more specialized meaning 'to heal,' originally 'to sew up a wound.' Evidently *\*תְּרִפָּה* as preserved in Coptic *torp* and **רְפָא** come from the same root. The Canaanitish language has developed a new trilateral verb from the relative *\*תְּרִפָּא* in which the reflexive prefix evidently expressed reciprocity, like English 'together,' since sewing generally requires two objects. That reflexive must have been very frequent; possibly the causative-reflexive formation *\*אַתְּרִפָּא* or *\*הַתְּרִפָּא* was one of the reasons why the reflexive *t-* was understood as a part of the root.

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